DOCUMENT RESUME

ED 243 744 SO 015 558

AUTHOR Sobeih, Nabil Ahmed Amer
TITLE Nonformal Education in the Arab States: A Comparative Analysis.
PUB DATE 84
NOTE 42p.; Paper presented at the Annual Conference of the International Education Society (28th, Houston, TX, March 21-24, 1984). Several pages may be marginally legible.
PUB TYPE Viewpoints (120) -- Speeches/Conference Papers (150) -- Reports - Descriptive (141)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Adult Education; *Arabs; Comparative Analysis; *Comparative Education; Continuing Education; Course Content; Developing Nations; Educational Needs; Educational Objectives; *Educational Practices; Foreign Countries; Labor Education; *Nonformal Education; Nontraditional Education; Program Descriptions; Relevance (Education); Research Utilization; Teaching Methods
IDENTIFIERS *Arab States; National Policy

ABSTRACT

The Arab states have come to realize the significance of nonformal education and its importance in achieving economic and social development. At present, however, support given by formal education for nonformal methods of education is minimal. In each of the Arab countries there exist many different kinds of nonformal education programs, all of which are isolated from one another. These programs differ basically in audience; some are directed to the general public (e.g., literacy programs, popular culture programs, evening or correspondence courses) while some (e.g., agricultural extension, workers education, and vocational training) are directed to special groups. Educators need to decide what Arab society needs from adult education, which of the existing programs can help meet these needs, and what changes and additions should be made. A national adult education policy should be developed. All programs must be coordinated, the scope of adult education widened, course content made relevant to students' lives, teaching methods modernized, attention paid to the education of women, and more teachers trained. Program planners must have access to research studies concerning adult education. (RM)

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Nonformal Education in the Arab States : A Comparative Analysis

by

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paper presented at
The 28th Comparative and
International Education Society
Annual conference
Houston, Texas, U.S.A.
March 21-24, 1984

SO 015 558

Cairo, Egypt
1984

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NONFORMAL EDUCATION IN THE ARAB STATES: A COMPARATIVE ANALYSIS

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* INTRODUCTION:

The Arab Nation is passing through an important period of its history: On one side there is its political and cultural affirmation, as well as the strengthening of mutual relations between Arab States and their importance on the international scene; on the other there is the evidence of the potentialities for economic growth and the increase in economic wealth. Along with these trends there is a wide rethinking of educational policies and patterns stimulated both by new needs and by deficiencies of the existing educational system and its outputs.

The economic and social situation in the Arab States is the realistic framework within which the educational processes are conducted. To define the role of education in the Arab States one has to present a picture of the situation and understand its characteristics.

Most Arab countries display the basic characteristics of the so-called "Developing" nations with respect to the socio-economic structure and are subject to the processes of change imposed on human society by more established civilizations. It is a situation which witnesses countries and peoples passing through the painful stages of transition with all the burdens of achievement and failure, conflict and adjustment in the material, the moral as well as the psychological spheres.

Despite all that, the Arab States have some unique characteristics.[1] There is unity of culture, language and history and there is the geographical unity, which is a positive factor

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in educational matters. It is a situation that is also characterized (within the field of education) by a great history and well-established traditions in research and scientific discovery in the realms of experimental and clinical sciences which places the Arab heritage in a unique position as regards the history of scientific advancement in the world. It is also characterized, in a good part of the region, by a phenomenon facing developing countries which are poor. We must understand the significance of the resources generated by the oil resources. This oil-derived power has in itself a unique characteristic. It is not a practical and comperhensive developmental achievement that results from and gives evidence about the labour and skill of the Arab individual. It reflects a state of wealth more than a state of development. Moreover, there are some Arab States that can be listed among the least developed countries of the world in terms of their present financial resources.

The kinds of education found in the Arab region[2] are varied in terms of quantity, quality and kind and it is a variation that can be historically justified. However, the educational systems in the region do exhibit some similarities through general awareness of integrated thought and cultural unity through the activities of local and regional institutions, through the different forms of cooperation and joint technical work. However, the ability of these systems to produce the necessary cultural change (or, in other words, development) or even their ability to adapt to the requirements of change, is still one of the fundamental questions.

One of the characteristics of contemporary civilization is its commercial nature, that is to say, it can be purchased; that is part of its nature. This means that he who has financial means can obtain all the superficial elements of it, can purchase its body but not its soul, can consume it but cannot produce it. Possessing the superficial elements of development can never be a viable alternative to creating and experiencing it.

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Development must be created; it must be created and experienced, and that is the real difference between a developed and a backward society.

For real development and for a suitable change of the traditional structure of society to take place, there is need for trained manpower, for education (advanced education), so that wealth can be counterbalanced by experience and human skills. Development is not an increase in wealth only but it is essential in the development of man, it is the growth and utilization of natural resources through the development of man.

* ADULT EDUCATION IN THE ARAB STATES:

First: An Overview

The Arab Nation is passing through an important phase in its contemporary history and great efforts are being made to achieve overall development. In the process of development, the participation of adults is difficult because of past constraints, and the oppressed position of the masses, as well as of actual mass illiteracy and the lack of adequate skilled man power. In countries where the existing school system is not satisfactory and enrollment ratios are low, adult education could be the most adaptable and flexible form of education and immediately profitable in meeting the needs of the learners themselves. Well drawn up adult education programmes[3] are therefore necessary to promote awareness of change and socialization, to prepare the individual for productive activity and participation in management, to combat economic and cultural alienation and to prepare the way for the emergence of a genuine literating national culture.

In many Arab countries there is great scope for the development of adult education. Due to the changed economic situation financial resources are available in most of the countries but there are difficulties in the field of organization and coordination of adult education, and there is a scarcity

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of trained personnel, especially on the higher professional level, and of a suitable institutional framework and infrastructure.

There-fore in many Arab countries there is great scope for the development of adult education as-perhaps-the most readily adaptable and flexible form of education aimed at the active sectors of the population and immediately profitable in meeting the peoples' needs. Adult education is in a much broader sense than literacy an instrument to promote awareness of change and Socialization, to combat economic and cultural alienation to prepara the way for the emergence of a genuine liberating national culture, and to prepare the individual for productive activity and for participation in management.

Thus, time and circumstances have been appropriate to examine and discuss the situation of adult education in the Arab countries, to scrutinize and exchange experiences regarding ways and means for the efficient operation of comprehensive and responsive adult education programmes activities and services.

The moment seems crucial and very propitious for a debate on adult education in Arab States. The Arab Nation is passing through a particularly important period of its evolution: on one side there is its political and cultural affirmation, as well as the strengthening of mutual relations between Arab States and of their importance on the international scene; on the other, is the evidence of the potentialities for economic growth of the Arab States and the unprecedented enormous increase in economic wealth. Along with these trends, there is a wide rethinking of educational policies and patterns, stimulated both by the new needs and by deficiencies of the existing educational system and its outputs.

Therefore, the role of adult education and its specific goals should be considered only within the context of overall national goals, in relationship with broad socio-economic

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objectives and possibilities, in the framework of a global educational policy and regeneration. Every attempt to isolate adult education from such a framework, could result in a failure.

All Arab States have at the present stage ambitious plans for economic progress, for better utilization of natural resources, and cultural renaissance. It has be come obvious that such objectives cannot be successfully achieved with a large percentage of illiterate citizens, without their promotion, uplifting and enlightening. On many occasions this interlink has been recognized as one of the most serious impediments and bottlenecks for overall development. Nevertheless the necessary conclusions have not yet been drawn from these warnings. Many countries give the impression that they behave in their educational policies as if it was possible to wait for the arrival of new educated generations in the nearer or more distant future, without undertaking any effective and large scale educational activity in favour of millions of underpriviledged and needy adults. Evidently, this is not possible if the achievement of stated goals is not to be compromised. Moreover, despite the fact that many countries in the Arab World have recognized the need of Adult Education, the overall impression suggests that Adult Education has remained the 'poor relation', or the temporay, second rate activity with little moral technical and financial support. At the same time, Adult Education has on the whole not been very successful in associating itself with the pressing problems in Arab Society,[5] such as social justice, equality, food production, health, national consciousness and political participation.

Thus, there is an urgent need to identify priority adult education tasks in the light of adequate fundamental socio-political economic and social-cultural objectives of each Arab State.

In the Arab States, as in most countries of the world, there is an awareness of transformation needed to reform the educational systems, in order to make education a lifelong and life-wide process,

as well as to put emphasis on achieved with a large percentage of illiterate citizens, without their promotion, uplifting, training and enlightening. On many occasions this interlink has been recognized as one of the most serious impediments and bottlenecks for overall development. Nevertheless the necessary conclusions have not yet been drawn from these warnings. Many countries give the impression that they behave in their educational policies as if it was possible to wait for the arrival of new educated generations in the nearer or more distant future, without undertaking any effective and large scale educational activity in favour of millions of underpriviledged and needy adults. Evidently, this is not possible if the achievement of stated goals is not to be compromised. Moreover, despite the fact that many countries in the Arab World have recognized the need of Adult Education, the overall impression suggests that Adult Education has remained the 'poor relation', or the temporary, second rate activity with little moral technical and financial support. At the same time, Adult Education has on the whole not been very successful in associating itself with the pressing problems in Arab Society, such as social justice, equality, food production, health, national consciousness and political participation.

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In the Arab States, as in most countries of the world, there is an awareness of transformation needed to reform the education, a lifelong and life-wide process, as well as to put emphasis on learning facilities which may be used by learners more flexibly throughout their life-span- through formal or non-formal ways, through schools' and out-of school modalities. Since all solutions for educational problems cannot be found only through and within patterns of schooling and formal education, adult education practices and non-formal ways of learning are attracting increased attention.[6] These aspects of educational policies and strategies are animating educators and decision makers, and stimulating reformers and inovators

So much more will be done especially here in this area where the Arab Islamic tradition[7] was most predominantly based on the acquisition, transmission and application of knowledge, and on life-long learning. The philosophy of permanent education, "learning from the cradle to the grave" in the words of the prophet, the concept of recurrent education and self-learning, the practice of learning in all life situations through mutual sharing of knowledge and experiences, using all possible potentialities in the society for learning, alternating study and work is deeproodted in the Arab Islamic legacy . The religous education was continuously based on such principles. unfortunately, some unfavourable and constraining conditions that for some time prevented the application of these principles on a larger scale and discouraged those responsible for educational policies and the learners from placing hope and emphasis on adult education. But, fortunately, those conditions are gradually and rapidly disappearing .

Yet , in the present phase, educational renovation in general, and more particularly the development of adult education, should draw largely on inspiration from the Arab Islamic legacy. Many countries in various parts of the world are today acquiring precious experiences in conceptualising, initiating and expanding adult education. Some of them have similar problems to solve and similar objectives to reach as each one of the Arab States. Experiences in eliminating adult illiteracy in difficult conditions and with scarce resources in functional literacy progrmas linked with rural development objectives in adult educational activities, supporting land settlement schemes or migration from rural to urban areas in workers' and technicians' continuing education programs correlated with the scientific and technological advances, in university adult education practices etc. are without doubt valuable for the enrichment and expansion of adult education in Arab States.[8] It is necessary to encourage a wider exchange of experiences in adult education on a world scale.

The second sourec of inspiration for development of adult education policies and practices should be drawn from experiences and achievements in other countries, and particularly from the Third World.

In spite of several outstanding achievements and considerable efforts in many Arab States, the general situation, regarding adult education is far from satisfactory. there is a big gap between needs and results achieved; as well as a wide gap between words and deeds in adult education, There are many objective and subjective reasons for that situation; there are real and fictitious obstacles in the way. But some of the most important reasons are misunderstandings, misinterpretation and false conceptions about adult education. There are some policy makers and people who consider adult education to be of secondary impotance and that all educational needs of societies can be solved through gradual expansion of primary education; many more think that adult education is limited to literacy; some are interested in adult education only as a way of training unskilled workers and farmers for their jobs; most of them are considering adult education as a temporary activity which will vanish and become unnecessary with the universalization of schooling. Contrary to these opinions, there is growing evidence that Adult Education is not a mere remedial service for unschooled or partially schooled adults and adolescents, nor a mere extension of the formal system of education. Adult education is a means by which the individual - irrespective of age, sex, occupation or level of education - can fulfil himself or herself through a conscious process of continuous interaction with society.

Therefore, adult education:

-is a permanent necessity and its importance will grow along with the growth of the countries and the educational level of their populations;

- Consists of various learning/teaching experiences for adults on all educational and professional levels;
- Is an indispensable and irreplaceable element in any national policy and strategy for education.

Second: Adult Education and Development

Arab States are engaged in many big developmental schemes and are aiming to reach very important economic objectives: in agricultural and industrial spheres, in urbanization and land settlements, in development of natural resources and in technological advancements. Simultaneously, the Arab world today is facing a series of decisive challenges, particularly rhe struggle against backwardness, political division, social and cultural contradiction, ideological and sectarian differences, the exploitation of man and the strengthening of efforts for mens' freedom and dignity. Development is more and more a comprehensive endeavour, comprising not only economic, but social, political, and cultural aspects of each society. Development is essentially a process whose aim is man and whose instrument is man. Man, with his thoughts, convictions, health and qualifactions is the backbone and the prime motive power of development. It is thus inevitable for adult education to be an integral part of the process of overall development to act on it and to be acted upon by it. In that light, it is not only quite normal that a higher priority is given to the promotion of the "prime motive power"[10] but also that adult education programs are linked with concrete development goals. Paradoxically, neither has happened. Development objectives require stronger support by educational and training efforts, particularly by adult education programs. The first and immediate task is to establish a close coordination between development strategy and adult education strategy in each Arab State.

For a long time basic development objectives as well as the fundamental criteria for development have been the growth of national income and similar quantitative indicators.

Today the stress is on the relationship between economic and social development, on the fact that neither can proceed without affecting and being affected by the other, development is much than growth, it is also and perhaps above all, the provision of fundamental existential needs to everybody, the provision of equality of opportunity, social justice and decrease of inequalities, and the possibility of citizens participating actively in solving their proplems and in decision making. Adult education should be seen as an integral part of such an over-all concept of development. As long as development was considered as more growth, as a result of technocratic undertakings and administrative measures, there was no real necessity for widespread literacy and adult education. The apparent failure of the struggle for literacy, education of adults and promotion of mens' abilities is in fact largely the failure of a concept of a concept of development which was not based on peoples' interests and the peoples' participation .

Decision-makers considering adult eductation and adult educationists themseleves are urged to get in closer contact with development planners and identify the contribution of adult education to development, having in mind that such a contribution of adult education does not come only through technical skills, but through a higher level of civic sense, a higher degree of comprehensiveness, and overall promotion of the presonality .

The actual economic situation has a twofold relevance to adult education, in that it exercises pressure on and increases the need for adult education, including adult literacy, and it allows for the allocation of more resources to education or sometimes, particularly to adult education. Furthermore, it should not be overlooked that some impeding factors are now becoming stimulating factors for adult education; as the following examples indicate.[11] Primitive agriculture, so widespread in many parts of the Arab Region, that does not give any incentive for learning either literacy or farming

practices, may be gradually improved if even modest agricu-lrural investments and go v ernmental supports are launched in a coordinated way with agricultural extension work and functional literacy programs. The migration from rural areas into industrial plants and the urban economy, as well as the high illiteracy rate among semi-skilled manpower, leading to deterioration of labour productivity and work relations, could be remedied by adult education and workers education programs. The marginal role the workers are playing in the socio-economic change of many countries coupled with the fact that for many years they remained one of the educationally deprived social categories may be improved through impetus given to workers' education. Finally although facilities and means for the adaption of more advanced and highly sophisticated production techniques exist in several areas, the shortage of larger shifts of skilled and educated manpower is the limiting factor both for the application of advanced technologies and for the productivity level of highly trained technicians; adult education can both help societies to assimilate and apply various technologies and to avoid the disruptive conflicts that so often may arise from the application of imported technologies, especially when such an application is done on a massive scale. Simillar problems[12] exist in the primary, Secondary and tertiary sectors of the economy.

Reflecting the comprehensive role of people development, all these adult education programs should be multifaceted and polyvalent, conceived to avoid the narrowness of mere literacy, the pragmatism of mere skill training and the fragmentary approach to the human being in general .

Third: Adlt Education and Education and the Formal Educational System

The links and relationships between formal and non-formal ways of education, between education of children, youths and adults are manyfold. Yet, for the being, the support given by one for the other is minimal. Instead of coopreration and

even integration of some activities, there is mutual exclusiveness. To change the actual situation more comprehension is needed on both sides.

Schooling is still considered as a once-for all teaching process. Primary and secondary schools are preparing pupils to leave the world of learning, if they don't continue at the higher level, instead of preparing them for continuous self-learning. Learning how to learn has still not become an important goal to be achieved during the period of schooling. Schools have not yet implemented part-time schemes or multiple-point entry, nor have they offered to their learners the chance of lateral entries and re-entry according to individual needs. Primary and secondary schools are rarely open to adult learners. There are few cases where schools are offering non-formal or formal programs for adult learners, for pupils' parents or other categories of the local population. Primary and secondary school teachers are not yet sufficiently involved, particularly not in towns, in adult literacy and other adult education programs.

While some of the technical and vocational schools offer both regular full-time and part-time programs which are somewhat related to vocational and professional needs, many of them are too "scholastic" and "bookish", divorced from the real productive life, and offered only to regular students. Many teachers are insufficiently versed in the industrial and agricultural problems. Their technical, vocational and professional knowledge has become absolute due to rapid technological advances. They dare not organize special courses for employed adults, or for those who are jobless due to lack of adequate skills.

Very few universities[14] in the Arab world seem to have shown interest in adult continuing education. Even those who have initiated activities have been obliged to restrict or terminate them, due to financial constraints and lack of appreciation by those responsible for Universities and their development. University professors and lecturers are only modestly taking part in spreading knowledge among various categories of adults. Equally true, institutios of higher learning have barely opened their doors to

so called non-regular adult or employed students . In rapidly developing societies there is an urgent and need to " Open" the universities to new categories of students. Some practical steps would be to introduce:[14]

-a flexible admissions policy that would enable every adult who is intellectually capable to study at a university to do so without undue constraints,

- a flexible degree structure that would enable students,both adults and youths to study at their own pace and to alternate work with study,

-a teaching-learning approach that would make use of all possibilities of learning in the community.

the union of Arab Universitities has an important role to play in getting the message to member states.

What is needed are policy decisions that all educational premises and facilities at all levels are to use for both formal and Adult Education.

Adult Education, on its side, is equally ignoring the needs and potentialities of formal education. Since many basic educational needs can-not be adequately satisfied through schooling, non-formal ways of learning would be more helpful in meeting these deficiencies. Additional be more helpful in meeting these deficiencies. Additional supplementary adult education programs are necessary on a much wider scale. School drop-outs relapsing into illiteracy, particularly those in the 12-25 age-group, are gravely handicapped and very few educational facilities exist for this important category of the population . Nonformal adult education activities should be widely offered to these boys and girls.

Adult education has another important role with regard to formal schools. Since many children are obliged to leave the schooling stream Because of economic necessities, poverty or social prejudices, they should be helped ,if they so wish, to return to primay or secondary school at a later stage.

A similar compensatory action is necessary for students coming out of technical and vocational schools. Many of them are

inadequately prepared for employment or particular technical jobs. programs of workers' and adult education have to repair these deficiencies.

Adult Education departments in Universities should be prepared to accept some responsibility for the educational promotion of the surrounding communities. But more particularly institutions of higher education must be responsible for offering continuing learning facilities to enable their alumni to update their knowledge and skills, as well as for arranging refreshercourses for professionals and officials who in rapidly changing societies are unprepared for new tasks and responsitilities. There are some other urgent tasks to wich Arab Universities should address themselves, such as the training of adult education of action research into the field of adult education and related fields; training and retraining for school teachers; offering intellectual leadership over important issues that arise from time to time.

In a nutshell, the fact that educational facilities in the Arab Region are inadequate both in quality and quantity, makes it essential for adult education and the formal system of education to share the existing facilities and to interact at all levels. If we look at education as a continuing process then all its facets ultimately will be integrated in every way. In this case it need no longer remain the monopoly of one agency or one section of society, any more than one segment of education.

It is evident that there is no clear-cut policy to link adult education with the formal schooling system, just as development. These deficiencies equally hamper the promotion, expansion and relevance of adult education.

* NONFORMAL EDUCATION IN THE ARAB STATES:

Fourth: THE SITUATION

The present scene of nonformal education in the Arab countries comprises a great number of varied institutions and programs.

These institutions and programs, with the exception of mosques, preaching-circles, and other religious institutions which date back to several hundred years, are the product of the last fifty years. They have arisen as a result of the interaction of various political, economic, and social factors. Of special importance among these factors were the following: political independence, changes in the economic structures and relationships, development projects and the introduction of modern technology, urbanization and population migration, and new trends of thought concerning social justice. The response of the Arab countries differed from one country to another, according to the different conditions of each country. Some countries have responded to certain factors and neglected the others. This might be the reason for not finding a united pattern of adult education institutions and programs in all the Arab countries. On the contrary, each country has its own variety. The response to these factors differed also in speed. A program such as literacy, which is common to almost all the Arab States, has started in some countries as early as the twenties or thirties; whereas in others it has been delayed till the sixties or even the seventies. Even some of the countries which responded quickly to many of these factors have chosen to establish new institutions for dealing with each factor, instead of trying to develop and widen the scope of the existing institutions, or even to establish mutual relationships between the old and new institution. All those conditions have lead to what we are witnessing now in the Arab region; namely, a mosaic picture of adult education institutions and programs scattered all over the region. Those institutions are numerous and crowded at some places and few at others. In both cases they are fragmented and almost isolated from each other. Whether on the national or the regional level, there is neither a comprehensive concept nor an integrating system which would combine and guide the activities of these institutions.

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Programs and Institutions of Nonformal Education

Nonformal education programs in the Arab countries can be divided into two main divisions:[16] a general division which includes the programs directed to the general public with the purpose of diffusing konwledge and attitudes, and a special division which includes the programs directed to certain categories of the population with the purpose of providing them with specific types of knowledge, attitudes, and skills which are related to their work or class status.

a) Programs directed to the General Public

1. Religious programs are the eldest programs of the general division. They are offered to all people with the intention of strengthening their religious beliefs, deepening their understanding of its principles, and helping them apply its values and rules in their private and social life. They are usually given in Mosques or any other place where people gather around religious leaders, preachers, or those persons who are well versed in religious affairs to listen to their talks and to discuss with them religious or life problems. These programs are usually organized by the ministry responsible for religious affairs; namely, the Ministry of Wakfs (endowments), the Ministry of Original Education, or the Ministry of Religious Affairs. These programs are also common to almost all the Arab countries.

2. The second program in the general division is that of literacy. It comes next only to the religious program whether in terms of size or widespread. It exists in almost all Arab countries. Moreover, it has the largest number of audience. In most of those countries, it is run by the Ministry of Education. The great majority of its teachers are part-timers who teach in the elementary schools in the morning and in the literacy in the evening. Till about fifteen years ago, the prevailing pattern of literacy programs has been the traditional pattern

based upon the teaching of the three R's and some topics of general knowledge. During the last few years, however, some Arab countries have tended to adopt the functional literacy approah which connects between education and development. It is noticed that the literacy programs, generally speaking, did not succeed up till now in accomodating more than a few hundred thousands out of the tens of millions of illiterate adult existing in the region. It should be also noted that the average annual reduction rate in the percentage of illiteracy in the Arab States during the years 1964-1971, i.e. the years of the two Arab States literacy Conferences[17], was 2,4%. The significance of such figure becomes clear when compared to the annual rate of increase of population which is 2.6 % and to the target set up by the first Arab States Literacy Conference to eradicate illiteracy within fifteen years which meant an annual reduction rate of 7.2 %. All this goes to show the extent to which the literacy program is effective in achieving its aims.

3. The third program is that of <u>popular culture</u>. It only exists in a small number of countries. The providing ministry differs from one country to another. It is the Ministry of Culture in some countries and the Ministry of Education in some others. Presumably, this program should provide citizens, regardless of their educational level, with opportunities to express themselves, discuss important problems and social issues, and taste the great works created by man in the fields of literature and arts. In cities, this is done through the culture centres which are frequented by people for reading, listening to lectures and taks, participating in discussion groups, practicing their hobbies, viewing a play or a film-show, etc. In villages, it is done through cultural caravans or mobile-units which provide the villages from time with many of such activities. It would seem that in reality, however, the benefits of this program are limited, in most cases, to a small number of the educated

inhabitants of the cities. As to villages, a few number of them are only touched and very lightly. Entertainment in such a program is more emphasized than cultural values. Even the cultural elements provided to those people are, to a certain extent, alien to their own culture, whether in its form or content.

4. The program has names, depending upon the country. In some countries it is called evening studies and in some it is called study-at-home-courses or non-attendance-course. The aim of these programs is to provide those who are employed in the various types of work to complete their general or higher education and obtain certificates which would improve their economic and social status. Some countries organize such courses and studies in evening classes for those who can regularly attend such classes. Those who cannot attend regularly or not attend at all, can follow the courses either by meeting the instructors and supervisors from time to time or by correspondence. Some other countries, because of shortage of resources and facilities, leave those learners to study on their own and suffice with allowing them to sit for examinations. This program is widely known in many Arab countries and ranks second to the literacy program in size. Its value stems from the fact that it satisfies the needs of so many groups of the population who, for certain reasons, did not complete their formal education. It also meets the need strongly felt by some governments of having educated personnel. Despite all this, the number of people benefiting from this program in Some Arab countries is still far below those who demand it. In addition, the lack of coordination between the employing agency and the educational institution as well as the obstacles which are put before the learners in some countries usually dissuade many of them from taking advantage of such program.

5. Following the previous program in order of importance is the university extension service program. This program is usually organized as a secondary activity outside the main system of regular

academic studies.[18] It is offered by certain universities in some Arab States in various forms. Sometimes it takes the form of series of lectures on topics of general interest to the general public. The aim is to enlighten and keep it well informed. Sometimes it takes the form of systematic courses given to certain groups of educated people in foreign languages or other subjects which are of interest to them. The aim is to help such groups understand the new scientific and social developments, acquire new types of information and skills, or raise the level of their previous knowledge and performance. This program is received with great response, especially among the educated groups. Nevertheless it is still of limited effect because a small number of universities are engaged in it on one hand, and the courses do not cover a wider area on the other hand.

6. Community development covers a special place among the programs of nonformal education in more than one third of the Arab countries. It is usually organized by Ministries of Social Affairs. It mainly deals with local communities, whether urban or rural; but with more attention given to the latter. Its implementation takes place through community development centres or associations which are established in these areas by the people with some assistance from the government. The community development program is based on mobilizing and organizing the members of the community in social institutions which undertake the planning and implementation of projects contributing to the development of the environment and the improvement of the life of the community. Through studies, discussions, and action, the members of the community acquire knowledge, attitudes, and skills which will help them in solving future problems. In this type of program, there are two basic assumptions[19]; namely, the peoples' participation and the integration between learning and action. It seems that the program in many countries has been transformed into a government services program in which the people play a minor role. The result has been a decline in the educational aspects of the program.

b) Programs directed to special groups

Programs of special type include three main programs; namely, agriculture extension, workers education, and vocational training.[20] Out of the three programs:

7. The agriculture extension is the most frequent in the Arab countries. It is usually run by the Ministry of Agriculture. It is directed to the farmers with the purpose of providing them with new agricultural techniques and information which would increase the quantity and improve the quality of their production. The agriculture extension workers are the agents responsible for its implementation. In their work, they use the spoken word, the printed page as well as extension units and farms where the farmers witness by themselves the new techniques and crops. Some responsible authorities are of the opinion that the program has not yet reached the great majority of farmers and that most of them are still using their old practices.[21] Even those who have adopted some new techniques, they have acquired them through some sources other than agriculture extension.

8. Workers education programs are found in more than half of the Arab countries. They are sponsored by the Ministry of Labour in some countries and by the Ministry of Social Affairs or the political organization or Trade Unions in some other countries. This program is provided to the workers either in special workers education centres or in factories or places of work. It takes the form of short courses which extend in most cases to two or three weeks, in some cases to two months or even one year and which include topics dealing with the labour movement, trade unions, and other topics which are of interest to the workers as a class.[22] There are also some topics which are of interest to the worker as a citizen, such as civics, economics, hygiene, etc. These courses are given by a specially trained cadre of workers education instructors as well as by some outside lecturers. The instructors are, in most of the cases, selected from the educated leaders or the workers themselves. They are then given a special training in a specialized

training institution. The number of workers receiving the workers education propgram in the Arab states is more than one hundred and fifty thousand of workers yearly. Most of them are industrial workers. By comparing this number to the total number of workers in the region, or even by the number of those who are members of trade unions, it becomes evident that the program does not cover except a small part of the working class. In addition, the content of the program as well as its short duration may point at some limitations in scope and impact.

9. Finally, there is the vocational training program . This program exists in a few numbers of countries which are taking the first steps in industrialization or have already passed that stage and want to prepare a cadre of skilled workers and foremen or to train those who are already working. This program is organized either by the Ministry of industry or the Ministry of Labour. It takes place in vocational training centres which are established especially for training purposes, or in training departments which exist in many factories. In spite of the good effort and wide activity of this program, it is still far from meeting the increasing needs of the various development projects, whether in terms of number or types of vocational training .

C) Specialized instiutions: to complete the picture, there are two organs at the Arab regional level: the first is the Functional Literacy Training Centre for the Arab world at Sirs- El-Layyan (ASFEC) and the second is the Arab Organ for Literacy and Adult Education (ARLO). The first has been serving the Region for more than twenty Five years, through which it has moved from fundamental education to commuity development, and finally to functional literacy. During these year it has trained thousands of trainees who are now staffing community development centres and literacy departments and projects all over the Arab world. Now , it perf-orms the following four functions: training, research, production of proto-type materials, and rendering of technical advice.

Although it concentrates on functional literacy, the centre has tended recently to extend its activities to the other areas of adult education,. Up till now, these activities have been in the form of holding meetings and organizing symposia with sister institutions, attendance of seminars and conferences from both sides, mutual participation in activities and programs, and the development of strong relations with almost all institutions . The second organ has been established about twenty years ago. During these years, it has been concentrating on literacy. Mainly, its work took the form of helping some Arab states launch literacy projects, organize local training courses, produce readers and textbooks, and secure supplies and equipment. Recently, the Arab literacy and adult Education Organ has started to be concerned with the other areas of adult education . This has been embodied in preparing a series of books about the various aspects of aspects of adult education to be used as a resource and guide for the workers in the field.

Fifth: Contents, Methods and Media

In non-formal education practices as well as in formal education for the school going pupulation, contents are often not relevant to learners' requirements nor to community needs. They correspond more to the ideas organizers and providers of adult education have made of learners' needs, than providing an answer to the real problems which adults are facing in their daily lives. Adult learners have to be directly involved in expressing their learning needs, identifying content, programming and implementing educational activities. For adult education is particularly suitable for carrying out the principle that everyone has right to participate in deciding what he or she would like to learn, what is needed, and woh, where and when. In current practices this principle is rarely respected.

In the immediate future, emphasis has to be placed more on designing new contents for programs rather than refining and improving and improving what already exists.

What is particularly needed is that the content of programs should help people to understand better the society in which they live, and the lives they have to lead; to help them solve their fundamental existential requirements; to participate actively in changing and improving the quality of life and work. What is equally necessary are activities which will strengthen national integration, cultural identity, self-confidence, equality, and dignity of the human being .

Nonformal education practices are too often divorced from life and work. The efficiency and impact of the learning process would be transformed if nonformal education becomes part and parcel of daily life; of the life at work to help people increase their earning;of the life in the home to decrease child mortality, and promote decent living conditions. The best way for adults to learn is learning by living and learning by working .

Therefore, the content of nonformal education activities should be diversified and related, much more than today, to the life and the variety of living and working conditions and situations.

The efficiency of nonformal education depends not only on the level of curriculum relevance, but equally on learning methods. The currently used methods are based on conventional teaching practices mostly utilized in schools for children and youths. These deep rooted practices and their mechanical transplantation into world of adult education, are one of the major difficulties most countries and organizations are facing in discovering better methods of adult learning. The methods currently in use in adult education are based predominantly on the teachers' role and are undermining the role of the adult learner in the learning/teaching process. The discovery of suitable new methods of learning, as distinct from methods of mere teaching, is an urgent and pressing task. Both the expansion of adult education and its impact largely depend on such methods that

would enable the learner to become actively involved in a teaching/learning situation designed to draw maximum degree of participation from both the learner and teacher.[23]

Major obstacles for transforming teacher-learner relationships are the social expectations demanded of the teacher, the image of the teacher's role in society and the methods adopted for the training of teachers. Teachers are much more confident in their function as transmitters of knowledge, than as friends and helpers of learners whose main duty, particularly regarding adults, consists in creating a learning environment and participating actively in the efforts of learners to comprehend, by themselves, the realities of life, and to be prepared to solve their own problems and satisfy their various requirements (existential, moral, economic, political, material, cultural, etc.). Most of the people, teachers and administrators alike, engaged in adult education, are not yet prepared for such a change.

It thus becomes clear that there are two simultaneous tasks regarding existing teaching practices: unlearning of what represents backward traditional beliefs, as a prerequisite for promoting effective adult learning and development of advanced methods through proper teacher training activities.

The chances of achieving both the qualitative and quantitative objectives are minimal without the utilization of educational technologies. Mass communication media have become educational tools of undeniable value to contemporary education in general, both in developed and developing countries alike. Their case is somewhat stronger in developing countries, since many people encounter radio, film and even television before they encounter the printed word. Recognizing both the great potentialities and serious limitations of educational technology, there is however no doubt the trend for their greater utilization in adult education. Four particular objectives have been highlighted:[24]

- to spread the network of technological means since some of the media are not yet available to the broad masses in Arab States;
- to put emphasis on the utilization of so-called soft, simple, appropriate, intermediate educational technologies, rather then to try only to imitate more advanced technologies;
- to use educational technology for various types of programs: literacy acquisition, vocational training, political education, popularisation of science, community development, workers education, agricultural extension, environmental education, family relations, family planning, nutrition etc. mostly in a combined way, as a package in a multi-media approach;
- to put emphasis on the psychological and technical preparation of educationists as their conservatism and reluctance prevent educational technology to expand, in order to facilitate the utilization both of mechanical technology (from simple audio-visual techniques to radio, TV and computers) and mental technology (such as new methods in organization, administration and financings).

It is a pressing need to formulate, in each country, clearly defined policies for the utilization of various educational technologies and communication media, including radio and television for adult education in such a manner to guarantee a real and rewarding return from such media and to avoid any manipulation and alienation of the public by the utilization of such media.

SIXTH: Organization and Administration

A distinction between systems of formal and adult (nonformal) education is that whereas the former is usually the preserve of one ministry (education), the latter is of concern to all or most departments of government. And to these potential

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providers of adult education must be added the many non-statutory and parastatal agencies which are to be found in most countries in the region. An inventory of providing agencies in any country would reveal not only the multiplicity of such bodies but also often lack of clarity over the functions which each is or should be fulfilling. It is thus necessary not only to know <u>who</u> is available but <u>what</u> each of the agencies is doing: there must be agreement on functions. Functions, however, can only be determined when it is known, in the context both of the nation as a whole and of each local community, what are the priority tasks and what needs to be done.

It will be arising from this examination of tasks and potential implementors that a national policy for adult education can and should be framed and a realistic organizational framework established.

The structure to be adopted must be fashioned to meet the needs of each country. There can be no overall blueprint. The time is over when adult education activities have been the prerogative of voluntary organizations. In present day societies, governments have to take a large responsibility for adult education programs schemes and institutions. Voluntary, non governmental efforts-vital and indispensable - are complementory. For all these reasons coordinating machinery is necessary. That there must be a national framework is accepted by the author; the difference emerged in discussion as to the particular form this framework should take, the desired coordination of activities, and the encouragement of co-operation, must not be an excuse for setting up a large bureaucracy with the consequent probability of destroying local and voluntary endeavours. On the other hand a wholly voluntary, non statutory body given these tasks is likely to lack the authority necessary for ideas to be transformed into action programs. The general consensus was that some form of national statutory body is required, though how this is to fit into existing administrative

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patterns can only be determined in the context of each individual country. Among the suggestions made were a supreme inter-ministerial council, remitting directives to individual Ministries and non statutory National Associations of Adult Education.

There is a growing concern already in many interested circles about the desirability of setting up a regional organization to help with the development of adult education in the Arab countries and the need to strengthen links with international inter-governmental and non-governmental organizations.

The need for adult education to be properly represented in a framework of the Ministry of Education becomes increasingly evident. Ministries have grown according to needs. First departments dealing with primary education were established and later similar provision was made for secondary, tertiary and teacher education. As adult education emerged as a distinct field of activity, small, almost miniscale, sections were attached to deal with this peripherical branch of education; and that is often the position today. There thus needs to be a wholescale reshaping of the administrative structures of Ministries of Education, indicating that adult education is receiving its fair share of attentions and resources.

No structure will function which is not rooted in the local community and which does not allow for a free-flow of ideas from the people in local communities to the national level. The need to set up local committees, linked to the national body through such intermediate stages as are necessary, was stressed.

Legislation will be required to give statutory sanction to adult education. What is needed are laws and administrative measures which reinforce the concept of the totality of education as being both life-long and life-wide. Specific sections may be needed in adult education, but these should be within legislation dealing with education as a whole. In such laws, too rigid a definition of adult education may have the undesirable result of confining

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the range of activities which can take place.

Adult education must be the result of a large variety of initiatives by governmental bodies, voluntary organizations, public and private enterprises, cultural and educational institutions, and learners themselves. Only if such a combination of efforts is encouraged and respected can adult education flourish.

The need for trained personnel was considered. Workers would be required of various kinds, and with differing qualifications. Some administrators and teachers should have thorough professional training; there is also a need, however, for non-educators and those who are ready to share their knowledge and skills with their workmates and peers, who are imbued with require basic training in appropriate methods of theaching and helping others to learn. In all training the aim should be to form a cadre of men and women who can promote the creation of a suitable learning environment.

What an expanded system of adult education needs, as it reaches wide groups of underprivileged people and various categories of adults in urban and rural areas, and if it is a tool for democratisation of education as a whole, is a limited number of qualified full-time officers, organizers, animators, specialists, technicians, and educationists and a very large number of devoted, part-time militant educationists and professionals, somewhat akin to social workers struggling for a common cause. Adult education is much more than a profession; it has to be seen and felt as a cherished ideal, conducted with fervour by people who are wholly committed to it.

* Evaluative Remarks

1. Steps on the road to nonformal education

In each of the Arab countries there exist programs of nonformal education. These programs differ in audience. Some are directed toward all the members of society; some are directed

towards the large millions of farmers and workers, some are directed towards the employees in government departments and enterprises; and some are directed to special professional and social groups. Likewise, they differ in purpose and content. Some serve religious purposes, some serve remedial ones, some serve cultural, etc. Whatever gap or limitation is found in these programs, the fact is that they are there and that the people believe in their importance and functions. They should be, therefore, considered as steps in the road or starting points for a comprehensive movement of adult education. The remaining task at this stage is to determine: what does the Arab society need from adult education as a whole, which of the existing institutions can fit in meeting those needs, and what changes and additions should be made for the actual fulfilment of such needs?

2. The lack of general policy of nonformal education

By general policy is meant a statement explaining the standpoint taken by the state or responsible authorities on an important matter or question, and pointing, in general, at the kind of action or movement exemplifying this standpoint. This policy is of utmost importance because it directs and guides all the steps to be taken afterwards. If we look at the existing programs of adult education in the Arab countries from that angle, we shall find that a few of them have policies behind them; namely, literacy, workers education, and popular culture, with varying degrees of clarity in the statement of policy. The rest of the programs lack such policy. The lack becomes more widened if we look at adult education as a whole. Here, we do not find any policy indicating how does the state look at adult education, whether regarding its importance, aims and functions, or relationships with other systems of education. The presence of such policy is essential for all the processes that follow, beginning from drawing up strategies and plans to implementation of projects.

3. Narrow concept of nonformal education and its purpose

There is no clear concept of adult education that covers all

institutions engaged in this field or specifies their roles. In many cases the term "adult education" is used as a synonym of "literacy" - thus the whole equals the part. mass culture activities range between education and general knowledge, between elitist culture and mass culture. Workers' education, likewise, deals with special elements pertaining to workers well as general elements of common interest to workers as well as other citizens. Supplementary studies are sometimes carried out as a legitimate activity with a fixed system, and sometimes they are considered as a side activity whereby the learner shoulders all the responsibility. Thus, each of these institutions is engaged in one aspect of adult education in the absence of a clear cut conception of the field defining its limitations, its scope, its internal and external relationships, its psycho-social bases and helping in the identification of gaps that exist in some current types of adult education activities.

4. Isolation of nonformal education institutions

Literacy work is carried out in most cases in isolation from workers' education, while mass culture activities have no relations with either literacy or workers' education. Moreover, extra-mural studies follow a totally different path. This leads to conflicting objectives, duplication of work and dissipation of effort. The result is that the adult education movement has been weakened as it has failed to provide the millions of adults with the educational and cultural supplies required in the present awakening of the Arab region. Further, adult education in the Arab States has no overall comprehensive system that covers all these institutions and specifies the role to be played by each. There is also lack of coordination and channels of communication that would facilitate cooperation and exchange of information and experiences.

5. Failure of present institutions and programs to meet the needs of the masses in the Arab Region

In spite of the multplicity of these programs, millions of people do not have a place in them. Where are the programs addressed to semi-literates who have completed the literacy course or primary schooling? Where are the programs required for bedouins and fishermen? Where are the programs designed for settlers in planned communities, seasonal migratory workers, migrants from rural to urban areas or from one Arab country to another? Even existing programs do not reach out to a few millions of the target population as evidenced by the literacy, mass culture and other programs.

There is urgent need in the Arab States to review existing programs and institutions within the framework of an overall strategy for adult education.

6. The poor quality of programs in terms of content and methods

Many of these programs present a traditional content derived either from absolute programs or from foreign programs which suit the needs of communities that are different from the Arab environment. These programs are not based on a realistic study of peoples' problems and their different environments. The result is that these programs hardly meets the peoples' needs and the requisites of development. This can be seen in the traditional literacy programs as well as in other programs addressed to the masses. As far as methods are concerned, they mainly depend on mere listening and adult learners with life-long experiences are hardly given the chance to participate in thinking and exploration. Generally speaking, these programs suffer from lack of effective educational materials and aids.

7. Improving the occupational levels and the formation of qualified trained cadres

With the exception of a few Arab countries and some special programs, the majority of personnel engaged in the programs are holders of intermediate education certificates - with short-term pre-service or in-service training provided by the recruiting agency. In some countries these workers are recruited without receiving any training. Consequently, adult education, particularly in the fields of literacy, workers' education and mass culture, is now looked upon as inferior to other professions, the techniques being acquired through practice and imitation without the need for any type of training. Adult educators now look upon their work as being temporary, leading to another job and not a continuing life profession.

Widening the scope of adult education, enriching its content, modernization of its methods and raising the occupational and material status of adult educationists would attract more higly qualified people and would give increased prestige to the profession.

8. Lack of information and scientific research

Adult education programs in the Arab States suffer from the lack of scientific studies that would identify the needs of the masses, help in curricula construction and the choice of effective educational methods as well as the evaluation of programs and the elimination of obstacles and constraints. This lack of scientific studies has been accompanied by shortage of information dealing with all aspects of adult education.

9. Little care is given to women in nonformal education programs

It is evident that programs do not give due care to the education of women whether in terms of opportunities available or programs offered. The percentage of males attending these programs is much higher than the female percentage. The content is more related to mens' needs and interests due to prevailing traditions in some Arab countries. However, the current developmental and modernization movements in the Arab region, if supported by carefully

Prepared and strong programs of adult education, is apt to remedy this situation.

* Conclusion

To sum up, the Arab States, now involved with all their capacities in the development of their material, cultural and human resources in order to have access to the 21st Century, have come to realize the significance of nonformal education and its importance in achieving those goals. They have initiated programs which meet their developmental needs. And now, they have to go further by widening the scope of nonformal education so as to open up opportunities for all people to have continuous life-long education. The sporadic elements should be grouped in a comprehensive system that branches out to tributaries and channels reaching the remotest areas. The aims and contents of nonformal education programs should be linked to the development movement and peoples' needs. It is also need for the training of qualified workers, the provision of effective educational methods and materials. All this should be supported by active scientific research and a strong movement of authorship, translation, publication and data collection -all leading eventually to the promotion of work and its progress on a rationalized basis.

We will summarize the findings in five main general lines, leaving out the details to be dealt with in other researches.

1. The time has come when we should consider nonformal education as an integral part of the process of overall development, to act on it and to be acted upon by it. Nonformal education is a fundamental feature of the economic infrastructure. It is also a foundation of social, political and cultural development, without which proper overall development cannot be achieved. At the same time, nonformal education is influenced quantitatively and qualitatively by the standard of the

elements working on it in all fields. Social, economic and political impediments prevent many of adults, men and women alike, from making use of the opportunity of good education. This calls for confronting these impediments directly to remove them, as well as reinforcing and mobilizing the potentials, in accordance with a careful plan, to enable the grown-ups to get education.

2. At any rate, the process of adult education does not only seek to increase production but also aims at giving an integrated development to their personality by developing their values, minds and skills at one and the same time. This would enable them to participate actively in the social, political and cultural activities of their community, in addition to increasing its production. Here we find that developing the sense of commitment, implanting a conscious social philosophy, and incarnating its values and principles in the behaviour of the individuals should proceed side by side with training in productive skills.

3. While nonformal education is viewed from the large scope of comprehensive development, it is also an integral part of the case of education and its development as a whole. The time has come for this type of education to get its share of attention and care, as it also feeds the regular education from beneath and along its sides, as it itself gets fed by that education. The concept of modern education regards the stages of formal education, particularly the early stages, as incomplete stages, as the beginning of scientific, vocational and social growth that continues throughout life.

4. In the light of the above three considerations, the final goal in teaching the grown-ups is to fulfil the complete human being, 'the end and the means of development.' One of the main characteristics of the complete human being is his ability to develop himself by himself by means of educat-

ing himself by himself, practicing his initiative and inventiveness, and pressing on with his work and production for the progress of his community.

5. Nonformal education is the responsibility of the entire community. All social institutions should share the burden in harmony. The main institutions are those which are in contact with the masses as well as clubs, societies, youth centres, religious organizations, factories and other work sites and higher educational institutes. There are two points that should be underlined in this respect: The first is that pilot campaigns for the education of the grown-ups should be within the framework of economic and social development. The second is that experiments in higher education should adopt new, flexible formulas in their courses, to provide studies for those employed in production and services. The system should enable these employees to attend classes and to do their shifts.

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3. Roy Prosser, what is adult education, in: Mass Education, Dag Hammer SKJÖLD Foundation, 1970, P. 31.; UNESCO, third International Conference on Adult Education, A Retrospective International survey, paris 1972, P. 24.

4. Naiman, D., Education in Africa. What next ? , paris, 1972, P. 71.

5. See: Robert F. Arnove and Jairo Arboleda, literacy: Power or Mystification, in: literacy Discussion IV, 4, Teheran, 1973, P. 409.

6. Philip, H. Coombs with Manzoor Ahmed, Attacking rural poverty (World Bank, 1974) P.8.

7. Ahmed Hassan Ebeid, "Islam and Adult Education, paper presented at the International Expert Panel, Sirs-El-Layyan, Menoufia,-Egypt, 29 Nov. to 9 Dec. 1975, Final Report, Dok 837 A/a 75, PP. 364-368.

8. See, philip, H. Coombs (with other Eds.), New paths to Learning for Rural children and Youth, ICED, 1973, P. 12.

9. See, Paul Bertelsen (UNESCO), Adult Education, A Position paper, P. 1.; Third Conference on Adult Education, Final Report, UNESCO 1972, P. 18.

10. See Gunnar Myrdal, 'Asian Drama: An Inquiry into the Poverty of Nations,' vol. III, London, Allen Lane, the penguin Press, 1968, PP. 1859-1878.

11. An outstanding example in this respect was the decision of the Governors of the Arab Fund For Economic Development in their conference in Kuwait on April 15 and 16, 1975, Calling for study of a widescale agricultural and livestock Project in the Sudan, where vast Prospects are available for meeting the needs of the Arab World in the matter of foodstuffs in the foreseeable Future and for exporting surplus production.

12. On page 3 of the Final Report of the Third Regional Conference of Arab Education Ministers and planning Experts, held in Morocco from January 12 to 20, 1970, the conference said: "one of the obstacles to the extension of primary education is the low economic and social Standard of some citizens and their low income. For this reason the conference Stresses the importance of economic and social development, with its outcome affecting the conditions of these citizens, So as to fulfill the compulsory character of primary education in the Arab countries."

13. Abdel Wahid Abdalla Yousif, 'The Universities and the challenge of Adult Education in the Arab World: Some thoughts for a strategy.' Paper Presented at the International Expert Panel, Sirs-El-Layyan, Menoufia-Egypt, Final Report, OP. cit., PP. 286-290.

14. Abdel Wahid Abdalla Yousif, IBID, P. 289.

15. Mohi El-Dine Saber, Prospects of Adult Education in the Arab Region (in Arabic), Cairo, 1973, PP. 3-5.

16. Saber. M., IBID, PP. 3-8, See also: A Retrospective International Survey of Adult Education: Montreal 1960 to Tokyo 1972. UNESCO 1972, PP. 87-100; Hawes, H.W.R. (ED.), Lifelong Education, Schools and curricula in developing countries. UIP/DSE Report, Hamburg/Bonn 1975; See: Roland, G. Paulson, Non-Formal Education Alternatives, in: cole, S. Brembeck and Timothy, J. Thompson (ED.), New Strategies For Educational Development (Lexington 1973) P. 66F and Archibald Callaway in: Planning out-of-school Education for development (UNESCO IIEP 1972) P. 21.

17. Saber, M., prospects of Adult Education in the Arab Region, op. cit., P. 3.

18. Abdel Wahid Abdalla Yousif, Op. cit., P. 287.

19. See: Philip Coombs (ed.), New paths to learning, op. cit, P. 14 F.

20. Saber, M., prospects of Adult Education in the Arab Region, op. cit., PP. 5-8.

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22. See: Armin Gretler, The Training of Adult Middle-Level personnel. UNESCO 1972, P. 141 FF.; Nabil Ahmed Amer Sobeih, "Role of the Arab Universities in workers Education: A Comparative study." paper presented at the 27 th conference of CIES, Atlanta, Georgia, U.S.A., 1983, DoHa, State of Qatar, 1983, P. 12 FF.

23. Mahmoud Roushdi Khater, "Methods and supplies of Adult Eduaction." Paper presented at the International Expert Panel, Sirs-El-Layyan, Menoufia-Egypt, 1975, Final Report, op. cit, p. 149 FF.

24. El-Eryan, A.F., "Mass Media in Adult Education, Paper presented at the International Expert panel, op. cit. PP. 297-298.

25. See: Townsend Coles, "The providers of Adult Education". Paper presented at the International Expert Panel, op. cit, P. 189 FF.

26. See: Townsend Coles, "Organization and Administration of Adult Education," IBID, P. 199 FF.

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